RIG VEDA AS IT IS

(**VOLUME – I, HYMNS 1-5)**

(TRANSLATION AS IT IS WITH ORIGINAL SANSKRIT TEXT & ROMAN TRANSLITERATION)

BY MERCY OF SUPREME LORD WHO IS

OMNISCIENT, OMNIPOTENT, OMNIPRESENT

TRANSLATED BY:

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MANDALA – I

SUKTA 1

(Addressed to Agni, Rishi: Madhuchhandas, Chhanda: Gayatri, 9 verses.)

अग्निमीळे पुरोहितं यज्ञस्य देवं रत्वीजम |
होतारं रत्नधातमम || १ ||
अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनैरुत |
स देवानेह वक्षति || २ ||
अग्निना रयिमश्नवत पोषमेव दिवे-दिवे |
यशसं वीरवत्तमम || ३ ||
अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि |
स इद्देवेषु गछति || ४ ||
अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः |
देवो देवेभिरा गमत || ५ ||
यदङग दाशुषे तवमग्ने भद्रं करिष्यसि |
तवेत तत सत्यमङगिरः || ६ ||
उप तवाग्ने दिवे-दिवे दोषावस्तर्धिया वयम |
नमो भरन्त एमसि || ७ ||
राजन्तमध्वराणां गोपां रतस्य दीदिविम |
वर्धमानंस्वे दमे || ८ ||
स नः पितेव सूनवे.अग्ने सूपायनो भव |
सचस्वा नः सवस्तये || ९ ||

aghnimīḷe purohitaṃ yajñasya devaṃ ṛtvījam |
hotāraṃ ratnadhātamam || 1 ||
aghniḥ pūrvebhirṛṣibhirīḍyo nūtanairuta |
sa devāneha vakṣati || 2 ||
aghninā rayimaśnavat poṣameva dive-dive |
yaśasaṃ vīravattamam || 3 ||
aghne yaṃ yajñamadhvaraṃ viśvataḥ paribhūrasi |
sa iddeveṣu ghachati || 4 ||
aghnirhotā kavikratuḥ satyaścitraśravastamaḥ |
devo devebhirā ghamat || 5 ||
yadaṅgha dāśuṣe tvamaghne bhadraṃ kariṣyasi |
tavet tat satyamaṅghiraḥ || 6 ||

upa tvāghne dive-dive doṣāvastardhiyā vayam |
namo bharanta emasi || 7 ||
rājantamadhvarāṇāṃ ghopāṃ ṛtasya dīdivim |
vardhamānaṃsve dame || 8 ||
sa naḥ piteva sūnave.aghne sūpāyano bhava |
sacasvā naḥ svastaye || 9 ||

Translations:

1. I offer respectful obeisance to *Agni* – the fire God, the purohita **-** the divine priest of *yajña* –the sacrifice, the *ṛtvīj* - who adept at officiating regularly *Homa*– the sacrifice ritual undertakings; the *hotār* - the presenter of oblations to divine beings and the most generous rewarder of *Ratna* – opulence (both material and spiritual in the form of wisdom, peace, merit, faith etc.) to devotees.
2. O Agni, the divine one who was mediated upon and acclaimed by both ancient and modern seers, bring other divine personalities here.
3. Agni, by your divine grace devotees obtains that nourishment, richness or prosperity which increases day by day, which is also the source of fame and progeny of heroic characteristics.
4. O Agni, the perfect sacrifice which you lead, that must reach to the divine beings.
5. May Agni, the possessor of fruits in actions of *yajña*, is also truthful and sublime. *Devo* - The divine person, come here with other divine personalities.
6. O Agni, whatever blessing you bestow to your pious devotees. That is indeed true essence of what fruit ultimately you reap, *Aṅgiras* (or as a descendant of Angiras).
7. O Agni, dispeller of darkness, day by day, we approach thee with reverence and devotion in our thinking at all times.
8. With appearance of the radiant flame, the protector of sacrifices (from attack of evil spirit or affliction of negative energies) and the maintainer of *Rta* – the truthfulness and eternal law, increase possession in thine realm.
9. Like the relationship of father-son, be related and stay close with us in love and benedictions of our well-being.

SUKTA 2

(Vayu 1-3, Indra and Vayu 4-6, Mitra and Varuna 7–9, Seer of the Hymn is Madhuchhandas, Chhanda: Gayatri)

वायवा याहि दर्शतेमे सोमा अरंक्र्ताः |
तेषां पाहि शरुधी हवम || १ ||
वाय उक्थेभिर्जरन्ते तवामछा जरितारः |
सुतसोमा अहर्विदः || २ ||
वायो तव परप्रञ्चती धेना जिगाति दाशुषे |
उरूची सोमपीतये || ३ ||
इन्द्रवायू इमे सुता उप परयोभिरा गतम |
इन्दवो वामुशन्ति हि || ४ ||
वायविन्द्रश्च चेतथः सुतानां वाजिनीवसू |
तावा यातमुप दरवत || ५ ||
वायविन्द्रश्च सुन्वत आ यातमुप निष्क्र्तम |
मक्ष्वित्था धिया नरा || ६ ||
मित्रं हुवे पूतदक्षं वरुणं च रिशादसम |
धियं घर्ताचीं साधन्ता || ७ ||
रतेन मित्रावरुणाव रताव्र्धाव रतस्प्र्शा |
करतुं बर्हन्तमाशाथे || ८ ||
कवी नो मित्रावरुणा तुविजाता उरुक्षया |
दक्षं दधाते अपसम || ९ ||

vāyavā yāhi darśateme somā araṃkṛtāḥ |
teṣāṃ pāhi śrudhī havam || 1 ||
vāya ukthebhirjarante tvāmachā jaritāraḥ |
sutasomā aharvidaḥ || 2 ||
vāyo tava praprṛñcatī dhenā jighāti dāśuṣe |
urūcī somapītaye || 3 ||
indravāyū ime sutā upa prayobhirā ghatam |
indavo vāmuśanti hi || 4 ||
vāyavindraśca cetathaḥ sutānāṃ vājinīvasū |
tāvā yātamupa dravat || 5 ||

vāyavindraśca sunvata ā yātamupa niṣkṛtam |
makṣvitthā dhiyā narā || 6 ||
mitraṃ huve pūtadakṣaṃ varuṇaṃ ca riśādasam |
dhiyaṃ ghṛtācīṃ sādhantā || 7 ||
ṛtena mitrāvaruṇāv ṛtāvṛdhāv ṛtaspṛśā |
kratuṃ bṛhantamāśāthe || 8 ||
kavī no mitrāvaruṇā tuvijātā urukṣayā |
dakṣaṃ dadhāte apasam || 9 ||

Translations:

1. Vayu – the air God, the impressive divine personality, approach, for thee these Soma - the libation have been prepared, drink of them: hear our invocation.
2. Vayu, thy devotees who are aware of the sacrifice ritual, who press the Soma – the libation, invoke thee with hymns of praise.
3. Vayu, thy streamlet soaks the Soma and going forth unto the devotee, extending for the Soma - the libation liquid draught.
4. Indra – The King of God and Vayu – the Air God, come hither to accept our offered Soma - the libations; indeed, the drops of libations await you both.
5. Indra and Vayu, you are aware of these libations as you stay in the ritual sacrifice; come hither quickly.
6. Indra and Vayu come near the ritual sacrifice of the devotees, for thus, o superior men; the ceremony will be speedily completed.
7. I invoke Mitra- the divinity of great strength and Varuna—the destroyer of evil forces, the two who are authorities of the water source, provide desired result of our activities by accepting our oblations *with Ghee* - the clarified butter.
8. Mitra and Varuna, the raisers and administers of water and rain, bestow reward (of ritual rite) while staying in the ritual activities.
9. Mitra and Varuna, prosper this sacrifice and increase our strength. You both have manifested for the benefit of others and you are the protector of humanity.

SUKTA 3

(Aswhins 1–3, Indra 4–6, the majority of divine personalities 7–9, Sarasvati 10–12, Seer of the Hymn: Madhuchhandas Viswamitra, Chhanda: Gayatri)

अश्विना यज्वरीरिषो दरवत्पाणी शुभस पती |
पुरुभुजाचनस्यतम || १ ||
अश्विना पुरुदंससा नरा शवीरया धिया |
धिष्ण्या वनतं गिरः || २ ||
दस्रा युवाकवः सुता नासत्या वर्क्तबर्हिषः |
आ यातंरुद्रवर्तनी || ३ ||
इन्द्रा याहि चित्रभानो सुता इमे तवायवः |
अण्वीभिस्तना पूतासः || ४ ||
इन्द्रा याहि धियेषितो विप्रजूतः सुतावतः |
उप बरह्माणि वाघतः || ५ ||
इन्द्रा याहि तूतुजान उप बरह्माणि हरिवः |
सुते दधिष्वनश्चनः || ६ ||
ओमासश्चर्षणीध्र्तो विश्वे देवास आ गत |
दाश्वांसो दाशुषः सुतम || ७ ||
विश्वे देवासो अप्तुरः सुतमा गन्त तूर्णयः |
उस्रा इवस्वसराणि || ८ ||
विश्वे देवासो अस्रिध एहिमायासो अद्रुहः |
मेधं जुषन्त वह्नयः || ९ ||
पावका नः सरस्वती वाजेभिर्वाजिनीवती |
यज्ञं वष्टु धियावसुः || १० ||
चोदयित्री सूनृतानां चेतन्ती सुमतीनाम |
यज्ञं दधे सरस्वती || ११ ||
महो अर्णः सरस्वती पर चेतयति केतुना |
धियो विश्वा वि राजति || १२ ||

aśvinā yajvarīriṣo dravatpāṇī śubhas patī |
purubhujācanasyatam || 1 ||
aśvinā purudaṃsasā narā śavīrayā dhiyā |
dhiṣṇyā vanataṃ ghiraḥ || 2 ||
dasrā yuvākavaḥ sutā nāsatyā vṛktabarhiṣaḥ |

ā yātaṃrudravartanī || 3 ||
indrā yāhi citrabhāno sutā ime tvāyavaḥ |
aṇvībhistanā pūtāsaḥ || 4 ||
indrā yāhi dhiyeṣito viprajūtaḥ sutāvataḥ |
upa brahmāṇi vāghataḥ || 5 ||
indrā yāhi tūtujāna upa brahmāṇi harivaḥ |
sute dadhiṣvanaścanaḥ || 6 ||
omāsaścarṣaṇīdhṛto viśve devāsa ā ghata |
dāśvāṃso dāśuṣaḥ sutam || 7 ||
viśve devāso apturaḥ sutamā ghanta tūrṇayaḥ |
usrā ivasvasarāṇi || 8 ||
viśve devāso asridha ehimāyāso adruhaḥ |
medhaṃ juṣanta vahnayaḥ || 9 ||
pāvakā naḥ sarasvatī vājebhirvājinīvatī |
yajñaṃ vaṣṭu dhiyāvasuḥ || 10 ||
codayitrī sūnṛtānāṃ cetantī sumatīnām |
yajñaṃ dadhe sarasvatī || 11 ||
maho arṇaḥ sarasvatī pra cetayati ketunā |
dhiyo viśvā vi rājati || 12 ||

Translations:

1. Aswins - the divine twin horsemen, with perpetual youth and beauty, carry out virtuous deeds; long and strong armed, extend hands to take possession of the sacrificial offerings.
2. Aswins, having many skills at great extent, superior personalities with intellect and powerful insight, bravest, worthy of our praise, accept our hymns of praises delightfully.
3. The divine healers of diseases, devoid of falsehood or being untrue, experienced soldiers who overcome terrific paths even like red with flame, kindly accept the libations Soma, extracted and placed on sliced sacred *Kuśa* grass.
4. Indra – the king of Gods, magnificent personality of vivid distinctive attributes, and splendid appearance, come hither to accept these pure libations.
5. Indra, influenced by the devotion (of the priest) and admired by the wise, come hither to accept the prayers and the oblation.

6. Indra, come near quickly having a ride of auburn swift horses, to accept the oblation of the priest; accept the offerings of this sacrifice.
7. Visve devas – the majority of divine personalities including eight Vasus (Prithvi, Agni, Vayu, Antariksha, Aditya, Dyaus, Chandra, Dhruva), all of you are protectors, supporters and friends of mankind; to bless reward, approach and take the oblations of the devotee.
8. May Visve devas – the regulator of rain; approach immediately to the oblations, as the solar rays appears persistently to the day.
9. May Viswa devas – who never fall, omniscient, undeceiving and devoid of hostility, reward opulence, and take over the sacrifice.
10. May Saraswati – the divinity of speech, the purifier, the giver of fruits of actions, the giver of wealth as reward, be attracted to our ritual rite and accept oblations.
11. Saraswati, the personality who encourage for seeking truth, the motivator of the right-minded, kindly accept this sacrifice.
12. Saraswati, as the personification of mighty river in your own form you lead to essence of self-knowledge and enlightening all of your undertakings.

SHUKTA 4

(Addressed to Indra, Rishi: Madhuchhandas, Chhanda: Gayatri, 10 verses.)

सुरूपकृत्नुमूतये सुदुघामिव गोदुहे |
जुहूमसि दयवि-दयवि || १ ||
उप नः सवना गहि सोमस्य सोमपाः पिब |
गोदा इद रेवतोमदः ||
अथा ते अन्तमानां विद्याम सुमतीनाम |
मा नो अति खय आगहि ||
परेहि विग्रमस्त्रतमिन्द्रं पर्छा विपश्चितम |
यस्ते सखिभ्य आ वरम ||
उत बरुवन्तु नो निदो निरन्यतश्चिदारत |
दधाना इन्द्र इद दुवः ||
उत नः सुभगानरिर्वोचेयुर्दस्म कर्ष्टयः |
सयामेदिन्द्रस्य शर्मणि ||
एमाशुमाशवे भर यज्ञश्रियं नर्मादनम |
पतयन मन्दयत्सखम ||
अस्य पीत्वा शतक्रतो घनो वर्त्राणामभवः |
परावो वाजेषु वाजिनम ||
तं तवा वाजेषु वाजिनं वाजयामः शतक्रतो |
धनानामिन्द्र सातये || ९ ||
यो रायो.अवनिर्महान सुपारः सुन्वतः सखा |
तस्मा इन्द्राय गायत || १० ||

surūpakṛtnumūtaye sudughāmiva ghoduhe |
juhūmasi dyavidyavi || 1 ||
upa naḥ savanā ghahi somasya somapāḥ piba |
ghodā id revatomadaḥ || 2 ||
athā te antamānāṃ vidyāma sumatīnām |
mā no ati khya āghahi || 3 ||
parehi vighramastṛtamindraṃ pṛchā vipaścitam |
yaste sakhibhya ā varam || 4 ||
uta bruvantu no nido niranyataścidārata |
dadhānā indra id duvaḥ || 5 ||
uta naḥ subhaghānarirvoceyurdasma kṛṣṭayaḥ |
syāmedindrasya śarmaṇi || 6 ||

emāśumāśave bhara yajñaśriyaṃ nṛmādanam |
patayan mandayatsakham || 7 ||
asya pītvā śatakrato ghano vṛtrāṇāmabhavaḥ |
prāvo vājeṣu vājinam || 8 ||
taṃ tvā vājeṣu vājinaṃ vājayāmaḥ śatakrato |
dhanānāmindra sātaye || 9 ||
yo rāyo.avanirmahān supāraḥ sunvataḥ sakhā |
tasmā indrāya ghāyata || 10 ||

Translations:

1. Just as a milker invites to a generous mother cow to milk for our nourishment, Indra –the king of Gods, the doer of pious deeds, the giver of form in all objects, we invoke you day by day for the sake of knowledge and protection.
2. Indra, the lord of lightning source! Come to our Yajnā – the sacrifice and take our oblation; when you are pleased, give light of wisdom and great opulence to all which is source of bliss of the soul.
3. May we come to know you in the midst of the right-minded people who are dearest to thee; kindly come to us as our inner-self to enlighten us with light of life, do not deprive us from the transcendental knowledge of right path that must lead us to spiritual realm.
4. We should approach to the invincible, wise and talented Indra who is truthful in mind, who blesses great richness to his friends. To clear our doubts ask him for the merit of learned.
5. In our sacrifice ritual, let those people who are doer of righteous acts, deeply interested in spirituality, those who are devotee of thee, Indra – the maintainer of great wealth and wisdom. Let those rebellious people, who are ignorant and devoid of knowledge; be away from here and away from other places as well.
6. Indra - the Omnipotent! May a person who disrespect our feelings, must admit that we have good fortune; our friends also must feel the same; as you dispel the darkness of our minds and our souls become enlightened in your possession.
7. Indra, the Omniscient! By your divine grace we achieve the wealth of wisdom that confers the source of joy and happiness to us.
8. Śatakratu - the pervader of hundreds of ritual rites! After empowering yourself by drinking a large volume of Soma, you have killed Vritra. You used to defeat the evil, while protecting your pious devotees.

9. Śatakratu! You are the giver of aid that leads victory to righteous people in their battles with the wicked.
10. We sing the glories of mighty Indra, the protector of wealth, the doer of pious deeds and the great friend of devotees who offer oblation to him.

SHUKTA 5

(Addressed to Indra, Rishi: Madhuchhandas, Chhanda: Gayatri, 10 verses.)

आ तवेता नि षीदतेन्द्रमभि पर गायत |
सखाय सतोमवाहसः || 1 ||
पुरूतमं पुरूणामीशानं वार्याणाम |
इन्द्रं सोमे सचा सुते || 2 ||
स घा नो योग आ भुवत स राये स पुरन्ध्याम |
गमद वाजेभिरा स नः || 3 ||
यस्य संस्थे न वर्ण्वते हरी समत्सु शत्रवः |
तस्मा इन्द्राय गायत || 4 ||
सुतपाव्ने सुता इमे शुचयो यन्ति वीतये |
सोमासो दध्याशिरः || 5 ||
तवं सुतस्य पीतये सद्यो वद्धो अजायथाः |
इन्द्र जयैष्ठ्याय सुक्रतो || 6 ||
आ तवा विशन्त्वाशवः सोमास इन्द्र गिर्वणः |
शं ते सन्तु परचेतसे || 7 ||
तवां सतोमा अवीव्र्धन तवामुक्था शतक्रतो |
तवां वर्धन्तु नो गिरः || 8 ||
अक्षितोतिः सनेदिमं वाजमिन्द्रः सहस्रिणम |
यस्मिन विश्वानि पौंस्या || 9 ||
मा नो मर्ता अभि दरुहन तनूनामिन्द्र गिर्वणः |
ईशानो यवया वधम || 10 ||

ā tvetā ni ṣīdatendramabhi pra ghāyata |
sakhāya stomavāhasaḥ || 1 ||
purūtamaṃ purūṇāmīśānaṃ vāryāṇām |
indraṃ some sacā sute || 2 ||
sa ghā no yogha ā bhuvat sa rāye sa purandhyām |
ghamad vājebhirā sa naḥ || 3 ||
yasya saṃsthe na vṛṇvate harī samatsu śatravaḥ |
tasmā indrāya ghāyata || 43
sutapāvne sutā ime śucayo yanti vītaye |
somāso dadhyāśiraḥ || 5 ||

tvaṃ sutasya pītaye sadyo vṛddho ajāyathāḥ |
indra jyaiṣṭhyāya sukrato || 6 ||
ā tvā viśantvāśavaḥ somāsa indra ghirvaṇaḥ |
śaṃ te santu pracetase || 7 ||
tvāṃ stomā avīvṛdhan tvāmukthā śatakrato |
tvāṃ vardhantu no ghiraḥ || 8 ||
akṣitotiḥ sanedimaṃ vājamindraḥ sahasriṇam |
yasmin viśvāni pauṃsyā || 9 ||
mā no martā abhi druhan tanūnāmindra ghirvaṇaḥ |
īśāno yavayā vadham || 10 ||

Translations

1. O friends! Come, sit together to sing in honor of Indra, the lord of lightning and thunder.
2. By extracting and pouring Soma, glorify with hymns of praises Indra - the lord of heaven, the destroyer of many evils, and the giver of all kinds of wealth (material as well as spiritual).
3. O Indra, life and energy of the universe, fulfill our purpose, help us in the attainment of all means of happiness and wealth. The giver of transcendental knowledge, come hither and provide us prasad for our nourishments and strength.
4. Sing in praise of that invincible Indra, in battle, no enemies have courage to stand before him.
5. These pure and sweet, extracted Soma nectar, mixed with curds, arc poured out as oblation to that divine person who like to empower himself with such libation.
6. Indra, you are credited for many of noble deeds, as a senior of divine beings you posses the priority to the Soma nectar as libation we offer.
7. Indra, the most praiseworthy person, by consuming this Soma nectar which offered to thee, as a source of knowledge, you may guide monastic souls with the revelations of transcendental knowledge.
8. O Satakratu, endued with unbound power of actions and knowledge as these hymns of praise have magnified thee, thou boost power of our mind and enlighten our soul in distinguish way; hence our speeches magnify the truth.
9. Indra, For the purpose of true happiness we request you to give us knowledge of the *thousandfold* principle and the science of all objects (of both materialistic and spiritual world).

10. Indra, the giver of peace, keep us away from any kind of violence, we don't want to torment anybody through our speech or action, even nobody should able to assault us in your authority.

THANK YOU

If you have any question or feedback, you can contact with Santonu Kumar Dhar at info@santonudhar.com

Or you can connect with him on following social media:
Facebook.com/santonudhar
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